

THE
TRUMPET
OF THE SOVLE
SOVNDING TO
Judgement.

By HENRY SMITH.

Wherunto is annexed a
devout Prayer.

Eccles. 12. 1.

Remember thy Maker in the days of thy youth.



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THE
CIVIL
WARS
OF
SIR
EDWARD
BROWN
IN
THE
REIGN
OF
CHARLES
I
1642-1645
BY
EDWARD
BROWN
1645

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ECCLESIASTES, Chap. ii. Vers. 9.

THE TEXT.

Reioyce O yong man in thy youth:
and let thy heart be merry in thy
yong daies? follow the wates of
thine owne heart, and the lusts
of thine eyes: but remember for
all these things thou must come
to Iudgement.



When I shold heue
preached vnder the
Crosse, I mised
what Text to take
in hand to pleare
all, and to keape
my selfe out of danger; and mising,
I could not finde any Text in the
Scripture that did not reprove sin,
vnlesse it were in the Apocrypha,

A 3 which

The Trumpet of the Soule,

which is not of the Scripture : This Text bids them that bee voluptuous , bee voluptuous still ; let them that be vaine-glorious, be vaine-glorious still : let them that bee courteous , bee courteous still : let them that be drunckards, be drunckards still : let them that be swearers, be swearers still : let them that bee wantons , bee wantons still ; let them that bee carelesse Prelates, be carelesse still : let them that bee usurers, be usurers still : but saith Salomon, Remember thy end, that thou shalt be called to Iudgement at the last for all together .

This is the counsell of Salomon, the wisest then living : what a counsell is this for a wise man, such a one as was Salomon ?

In the beginning of his Booke he saith, All is vanitie, and in the end he saith, Feare God, and keepe his Commandements : In the twelveth Chapter he saith, Remember thy Maker in the dayes of thy youth:

sounding to Iudgement.

youth : but here he saith, Rejoyce, O young man, in thy youth : Here he speaketh like an Epicure, which saith, Eat, drinke and be merry : Here he counsels, and here he mockes, yet not after the manner of scorner, although they deserved it in shewing their foolishnes, as it is in the first of the Proverbes : He laughed at the wicked in derision.

As in the second Psalme, God seeing vs followe our owne waies ; For when he bids vs pray, we play : and when he bids vs run, we stand still : and when he bids vs fast, we feast, and send for vanities to make vs sport : then he laughs at our destruction. Therefore when Salomon giueth a sharpe reprove, and maketh you ashamed in one word ; he scoffingly bids vs doe it againe , like a Scholler master which beateth his Scholler for playing the trewant, he biddeth him play the trewant againe. D this is the bitterest reprofe of all.

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But lest any Libertine shoulde misconstrue Salomon, and say that he bids vs bee merry, and make much of our selues; therefore he shutteth it vp with a watch-word, and setteth a Wride before his lippes, and reproacheth it (as hee speaketh it) before he goeth any further, and saith: But remember that for all these things, thou must come to iudgement. But if we will understand his meaning, he meaneth when he saith, Reioyce O young man, Repent O young man in thy youth: and when he saith, Let thy heart cheere thee, Let thy sinnes grieue theare: For hee meaneth otherwise then hee speaketh: hee speaketh like Michai in the Booke of Kings, the second Chapter, Goe vp and prosper: O like as Ezechiel, Goe vp and scruue other gods: O as St. Iohn speaketh in the Reuelatiō, Let them that be wicked, be wicked still. But if there were no Judgement day, that were a merry world; Therfore

sounding to Indgement.

fore saith Salomon, When thou art in thy pleasures flaunting in thy fields, and in thy braue knyfes, and amongst thy Lovers, with thy smiling lookes, thy wanton falke, and merry iestes, with thy pleasant games, and lofty lookes, Remember for all these things thou shalt come to Iudgement.

Whilest the Thiefe stealeth, the Hemps groweth; and the hooke is coured within the bayts: we sit downe to eat, and rise vp to play, and from play to sleepe: and a hundred yeres is counted lit- tle enough to sinne in: But how many sines hast thou set on the score, so many kindes of punishments are provided for thee: how many yeres of pleasure thou hast taken, so many yeres of paine: how many drammes of delight, so many pounds of honour: when Iniquity hath plaid her part, Vengeance leapes vp on the Stage: The Comedy is short,

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short', but the Tragedie is longer: the blacke Guard shall attend vpon you, you shall eate at the Table of sorrow, and the Crowne of death shall bee vpon your heads, many glistering faces looking on you: and this is the feare of sinners, when the Devil hath enticed them to sinne, he perswadeth like the olde Prophet in the Booke of Kings, who when he had entised the young Prophet (contrary to the Commandement of GOD) to turne home with him, and to eate and drinke, he cursed him for his labour, because he disobeyed the Commandement of the Lord, and so a Lyon devoured him by the way.

The foolish Virgins thinke that their oyle will never be spent: so Dina straggled abroad, whilest she was deflowered: what a thing is this to say, Rejoyce, and then Repent: What a blanke to say, Take thy pleasure, and then, Thou shalt come

sounding to Iudgement.

come to Iudgement ; It is as he
should say, Steale and be hanged :
steale and thou darest : strangle
Sinne in thy Cradle, for all the
wisedome in the wold will not
helpe thes else : but thou shalt be in
admiration like dreamers which
drame strange things, and know
not how they come. He saith, Re-
member Iudgement : If thou Re-
member alwaies, then thou shalt
haue little list to sin : If thou Re-
member this, then thou shalt haue
little list to fall downe to the De-
uill though he would give thes all
the wold, and the glory thereof.

Salomon saith, the Wred grow-
eth from a Wrede to a Cockle,
from a Cockle to a Bramble, from
a Bramble to a Wyer , from a
Wyer to a Thorne : Lying braeds
Perury : Perury braeds Haugh-
tiness of heart : Haughtiness of
heart braeds Contempt : Con-
tempt braeds Obstinacy , and Ob-
stinacy brings sooth much euill.

And this is the whole pro-
gresse

The Trumpet of the Soule,

gresse of sinne : hee groweth from
a Lyer to a Thiefe, from a Thiefe
to a Murtherer, and never leaueth
vntill hee hath searched all the
roomes in hell, and yet he is never
satisfied ; the more hee sinneth,
the more hee searcheth to sinne :
when hee hath deceived, nay, he
hath not deceived thee ; as soone as
hee hath that hee desireth, hee hath
not that hee desireth : when he hath
left fighting, hee goeth to fighting
againe : yet a little , and a little
more, and so we flit from one sinne
to another.

While I preach to you here,
iniquitie ingenders within you, and
will breake forth as soone as you
are gone. So Christ wept, Ieru-
salem laughed : Adam brake one,
and we breake Tenne : like Chil-
dren which laugh and cry, so as if
we kept a shope of vices ; wch this
sinne, and then that, from one sinne
to another.

O remember thy end, saith Salomon,
& that thou must come to Judgmet.

Telhat

sounding to Iudgement.

What shall become of them that
haue tyred them most : be condem-
ned most. Rejoyce O young man
in thy youth.

But if thou marke Salomon, his
harpes vpon one string , he dou-
bles it againe, and againe, to shew
vs things of his owne experiance,
because we are so forgetfull there-
of in our selues, like the Dreamer
that forgetteth his dreame, and the
Swearer his swearing.

So we beg of every uncleane
spirit , vntill we haue bumbarred
our selues vp to the throte, filling
every corner of our hearts with
uncleanness, and then we are like
the Dog that commeth out of the
sinke , and maketh every one as
scoule as himselfe : therefore saith
Salomon, If any one will learnes
the way to hell, let him take his
pleasure.

He thinkes I sic the Dialogic
betwene the flesh and the Spi-
rit : the worst speaketh first , and
the flesh saith : Soule, take thine
ease,

The Trumpet of the Soule,

ease, eate, drinke, and goe braue,
lie soft : what else shold you doe
but take your pleasure ? Thou
knowest what a pleasant fellow I
haue beene vnto thes : thou know-
est what delight thou hast had by
my meanes : but the Soule com-
meth in , burthened with that
which hath beene spoken before,
and saith, I pray thee Remember
Iudgement , thou must giue ac-
count for all these things, for
besee you Repent , you shall surely
perish.

No, saith the flesh, talke not
such grave matters, but tell me
fine matters : of soft beds, and
pleasant things , and talke me
braue pastimes : Apes, Beares,
and Puppets : for I tell thes, the
forbidden fruit is sweetest of all
fruits : for I doe not like of your
telling me of Iudgement : but take
thou thy Jewels , thy Instruments,
and all the strings of vanity
will strike at once : for the flesh
lones to be braue, and tread vpon
Coykes,

sounding to Judgement.

Coxkes, it cannot tell of what fa-
shion to bee of, and yet to be of the
new fashion.

Reioyce, O young-man, in thy
Youth.

O this goes braue ! for while
Wickednesse hath cast his rube, and
Vengeance castis his Spurres, and
his fote, and thus shée reles, and
now shée tumbles, and then shée
fallas ; therefore this progresse is
ended.

Pleasure is but a Spurre, Ri-
ches but a Thorne, Glory but a
Blatt, Beauty but a flower,
Sinne is but an Hypocrite. Honey
in thy mouth, and Popson in thy
Komacke : Therefore let vs come
againe and aske Salomon in good
smoth, whether hee meaneth in good
earnest, when hee spake these words:
O (saith Salomon) it is the best
life in the world to goe braue, lye
soft, and live merrily, if there were
no Judgement.

But this Judgement marres
all, it is like a Dampe that puts
out.

The Trumpet of the Soule,

out all the light ; and like a ~~Wor~~
that matreth all the Dnyntment :
for if this be true, we haue spunne
a faire thread, that we must an-
swer for all, that are not able to
answer for one ; why Salomon ma-
keth vs foiles, and giveth vs galwas
to play withall : what then, shall
not we rejoyce at all ? Yes, there
is a godly mirth, and if we could hit
on it, which is called, Be merry
and wise : Sara laughed, and was
reproued : Abraham laughed, and
was not reproued.

And thus much for the first part.

But remember that for all these
things thou must come to Judge-
ment.

This Worke is as it were a Di-
alogue betweene the ~~Flesh~~ and the
~~Spirit~~, as two Counsellors : the
worst is first, and the ~~Flesh~~ spea-
keth proudly, but the ~~Spirit~~ comes in burthened with that
which hath bene spoken : The
~~Flesh~~

Flesh goeth laughing and singing
to hell , but the Spirit casteth
rubs in his way , and puts him in
minde of Iudgement, that for all
these things now ends Rejoyce,
and here comes But : If this
But were not , we might Rejoyce
still : If young men must for all
the sports of youth , what then
shall old men doe, being as they
are now ? Surely if Salomon liued
to see our old men live now ; as
here he saith of young men , so
high as sinne rageth , yet Wen-
geance sits about it , as high as
high Babel.

He thinkes I see a Sword hang
in the Ayre by a twine thred, and
all the Sonnes of Men labour to
burst it in sunder.

There is a place in hell where
the covetous Judge sitteth , the
greedy Lawyer, the griping Land-
lord, the carelesse Bishop, the lusty
Youth, the wanton Dames, the
Theefe, the robbers of the Com-
mon wealth : they are punished in

this life, because they ever sinned
as long as they could, while mercy
was offered vnto them : therefore
because they would not be washed,
they shall be drowned.

Now put together Rejoyce, and
Remember : Thou hast learned to
be merry, now learne to bee wise :
now therefore turne ouer a new
leafe, and take a new lesson : For
now Salomon mocketh not as hee
did before : therefore a checke to
thy Kusses , a checke to thy
Cusses , a checke to thy Robes,
a checke to thy Gold , a checke
to your Riches , a checke to your
Beauty, a checke to your Mucke,
a checke to your Graues : Woe
from aboue , woe from belowe,
woe vnto all the Strings of Ma-
nity : Doest thou not now mar-
uaile that thou hast not a feeling
of shame ? for now thou seest
Salomon saith true , thine owne
heart can tell that it is wicked,
but it cannot amend ; therefore it
is hie time to amend : As Nathan

cam

came to Dauid after that Satan had tempted him to vnlawfull lust, so commeth a cursing conscience after sinne.

He thinkes that every one shoulde haue a feeling of sinne ; though this day be like yesterday, and to morrow like to day , yet one day will come for all : and then woe, woe, woe, and nothing but dackenesse. And though God came not to Adam till the euening, yet he came : Although the fire came not vpon Sodom vntill the euening , yet it came : and so comes the Judge, although he be not yet come : though he haue Leaden feet, he hath Iron hands: the Arrow flyeth, and is not yet fallen, so is his wrath; the Pit is digged, the Fire kindles ; and all things are made ready and prepared against that day ; onely the small Sentence is to come , which will not long tarry.

You may not thinke to be like to the Thefe that stealeth, and

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is not seene : nothing can be hid
from him , and the Judge followeth
thee at the heeles , and there-
fore whatsoever thou art , looke
about thee , and doe nothing but
what thou wouldest doe openly , for
all things are opened vnto him :
Sara may not laugh and not bee
seene : Gehezi may not thinke to
Lye and not bee knowone : they that
will not come to the Banquet,
must stand at the doore.

What doe yee thinke that God
doth not remember our sins which
we doe not regard ? for while we
sinne, the score runnes on , and the
Judge setteth downe all in the
Table of Remembrance , and his
Scorde reacheth vp to Heaven.

Item , for lending to Usury :
Item , for racking of Rents : Item ,
for deceiuing thy Brethren ;
Item for falsehood in Tales ; Item ,
for thy yellow Marcht Ruffe ;
Item , for curling thy Hayre ;
Item , for painting thy Face ;
Item , for selling of Benefices ;
Item .

sounding to Iudgement.

Item , for starting of Soules :
Item , for spending thy time and
estate , in excessiue playing at
Cardes, Dice, and other vnlaw-
full games ; Item , for sleeeping in
the Church : Item , for propheta-
ming the Sabbath day : with a
number more hath God to call to
account , for every one must an-
swer for himselfe : the Forni-
cator for taking of filthy pleasure ;
O Sonne , remember thou hast
taken thy pleasure , take thy pu-
nishment .

The carelesse Prelate , for
murthering of many thousand
soules .

The Land-lord , for getting
money from his pore Tenants ,
by racking of his Rents : see the
rest , All they shall come like
Sheepe to the slaughter , when
the Trumpet shall sound , and
the Heauen and Earth shall come
to Judgement against them :
when the Heauens shall vanish
like a Scrowle , the Earth

The Trumpet of the Soule,

shall consume like fire , and all the creatures standing against them : The Rockes shall cleave asunder , and the Mountaines shake , and the foundation of the Earth shall tremble , and they shall say to the Mountaines, Cover vs , fall vpon vs , and hide vs from the presence of his anger and wrath , whom wee haue not cared for to offend ; but they shall not bee covered and hid ; but then they shall goe the blacke way , to the Snakes and Serpents , to be tormented of Deuils for euer : O paine vnspeakable ! and yet the more I expresse it , the more horrible it is : When you thinke of a torment passing all tormentes , and yet a torment passing all that : yet this torment is greater then they , and passing them all .

Imagine you see a sinner going to Hell , and his sumner gape at him , his acquaintance looke at him , the Angels shout at him , and the Saints laugh at him , and

sounding to Iudgement.

and the Devils rayle at him,
and many looke him in the face;
and they that said they would liue
and dye with him, for sake him,
and leau him to pay all the
score: Then Iudas would restore
his bribes; Esau would cast vp
his Pottage: Achan would cast
downe his Gold; and Gehezi
would refuse his Gifts; Na-
buchadnezar would bee humbler;
Balaam would bee faithfull, and
the Prodigall Sonne would bee
fame.

He thinkes I see Achan run-
ning about, where shall I hide my
Gold that I haue stolne, that it
might not bee seene, not stand
to appeare for a witnesse against
mee?

And Iudas running to the high
Priests, saying; Hold, take a-
gaine your money, I will none
of it, I haue betrayed the Inno-
cent blood.

And Esau cryng for the bles-
sing when it is too late, haning

The Trumpet of the Soule,

sold his Birth-right for a messe
of Pottage.

Woe, woe, woe, that euer we
were borne : or where is that Di-
ues, that would belieue this, be-
fore he felte the fire of hell, or that
would belieue the poorest Lazarus
in the world , to be better then
himselfe , before that dreadfull
day come, when they cannot helpe
it if they would never so faine,
when repentance is too late : He-
rod shall then wish that he were
Iohn Baptist : Pharao would wish
that he were Moses : and Saul
would wish that he had beeне Da-
uid: Nabuchadnezar, that he had
beeне Daniel : Hammon, to haue
beeне Mordocheus : Esau would
wish to be Iacob : and Balaam
would wish hee might dyg the
death of the righteous : Then he
will say , I will giue more then
Ezechias : Cry more then Esau :
Fast more then Moses: Pray more
then Daniel : Weepe more then
Mary Magdalen : Suffer more
stripes

sounding to judgement.

scipes then Paul : abide more imprisonment then Michai : abide more cruelty then any mortall would doe , that it might bee, Ite, goe ye Cursed ; might be, Come ye Blessed.

Yea, I would giue all the goods in the world , that I might escape this dreadfull day of wrath and Judgement , and that I might not stand amongst the Goats. ¶ that I might live a Begger all my life , and a Leaper : ¶ that I might endure all Plagues and sores from the top of the head , to the soale of my foote , sustaine all sicknesse , and grieses , that I might escape this Judgement !

The guilty Conscience cannot abide to heare of this day : the silly Shæpe when she is taken will not bleate , but you may carry her , and she will be subiect : but the Swine if she be once taken , she will roare and cry , and thinkes she is never taken but to bee slaine . So of all things , the guilty Conscience can-
not

The Trumpet of the Soule,

not abide to heare of this day ; for they know , that when they heare of it , they heare of their owne condenmation.

I thinke if there were a generall collection made thoro w the whole world , that there might be no Judgement day , then God would be so rich , that all the world would goe a begg ing , and be as a waste wildernesse .

Then the Covetous Judge would bring forth his bribes ; the crafty Lawyer would fetch out his bagges ; the Usurer would give his gaine , and the idle Servant would digge vp his Talent againe , and make a double thereof . But all the money of the world will not serue for our sinnes : but the Judge must answer for his bribes : he that hath money , must answer how he came by it , and iust condemnation must come upon every soule of them ; then shall the sinner be euer dying , and neuer dead ; like the Salamander that

sounding to Iudgement.

that is euer in the fire, and never consumed.

But if you come there, you may say as the Quæne of Saba said to Salomon, I beleue the report that I heard of thee in mine owne Country, but the one halfe of thy Wisdome was not told me : If you come there to see what is done ; you may say, Now I belieue the report that was told me in mine owne Countrey concerning this place, but the one halfe as now I fasse I haue not heard of : now chuse you whether you will Rejoyce or Remember : whether you will stand amongst you Blessed, or amongst you Cursed : whether you will enter while the Gate is open, or knocke in vaine when the Gate is shut : whether you will seeke the Lord whilest he may be found, or bee found of him when you would not bee sought, being run into the bushes with Adam to hide theuSELVES :

whether

The Trumpet of the Soule, &c.

whether you will take your Heauen now here, or your Hell then there ; or through tribulation to enter into the Kingdome of God ; & thus take your Hell now here, or your heaven then there in the life to come, with the blessed Saints and Angels, so that hereafter you may leade a new life, putting on Jesus Christ and his righteousness.

A devout

**A Deuout Praier, for
a Christian Family.**

O Lord prepare our hearts to pray.

Eternall God , giner to them which want , comforter of them which suffer , and forgiuer of them that repent : we haue nothing to tender thee but thine owne : If we will giue thee our bodies and soules , as is our duty , they should be saued by thee , and none of vs can per forme it : Therefore thy Son dyed , and thy Spirit descended , and thy Angels guide , and thy ministers reach to helpe the weakenesse of men .

All

All things call vpon vs to
call vpon thee : and wee are
prostrate afore thee, before we
know how to worship thee :
Euen since we arose , we haue
tasted many of thy blessings,
and wee haue begun to serue
our selues, before we begin to
serue thee : why shouldst thou
bestow thy health, thy wealth,
and rest, and liberty vpon vs,
more then vpon others ? We
can giue no reason for it , but
that thou art mercifull : And
if thou shouldst drawe all
backe againe, we haue nothing
to say but that thou art iust.

Our finnes are so grieuous
and infinite, that we are faine
to say with *Iudas*, I haue sinned :
and here stop , because
we cannot reckon them.

All things serue thee as they
did at the first : onely men are
sinners

C. M. L. M. P. Y. E.

sinners in the world.

Our heart is a roote of corruption, our eyes are the eyes of vanity, our cares are the cares of folly, our mouthes are the mouthes of deceit, our hands are the hands of iniquity, and euery part dishonours thee, which would be glorified of thee.

The vnderstanding, which was giuen vs to learne vertue, is apt now to apprehend nothing but sin: The will which was giuen vs to affect righteoufnesse, is apt now to learne nothing but wickednesse. The memory, which was giuen vs to remember good things, is apt now to keepe nothing but euill things: There is no difference betweene vs and the wicked: we haue done more against thee this Weeke, then

then we haue done for thee ;
since we were borne ; and yet
wee haue not resolued to a-
mend : but this is the course
of our whole life , first , wee
finne , and then we pray thee
to forgiue it , and then to our
finnes againe , as though wee
came to thee to aske leauue to
offend thee . And that which
should get pardon at thy
hands for all the rest , (that is
our praier) is full of toyes
and fancies , for want of Faith
and reverence , that when wee
haue praied , we had need to
pray againe , that thou shoul-
dest forgiue our praiers , be-
cause we thinke least of thee ,
when we pray vnto thee .

What Father but thou could
suffer this contempt , and he be
contemned still ? yet when we
thinke vpon thy Son , all our
fearc

A demons Prayer.

Feare is turned into Ioy , because his righteousnesse for vs , is more then our wickednesse against our selues . Settle our Faith in thy beloued Sonne , and it sufficeth for all our ini- quities , necessities , and infirmi- ties . Now Lord we goe forth to fight against the world , the flesh , and the Deuill : and the weakest of our Enemies , is stronger then we ; therefore we come vnto thee , for thy ho- ly Spirit to take our part ; that is , to change our mindes , and wills , and affections , which we haue corrupted ; to remoue all the hindrances which let vs to serue thee ; and to direct all our thoughts , speeches , and actions , to thy glory , as thou hast directed thy glory , to our saluation .

Although we be sinners (O
C Lord)

A devout Prayer.

Lord) yet we are thine, and therefore we beseech thee to separate our sinnes from vs, which would separate vs from thee, that we may be ready to euery good, as we are to euill. Teach vs to remember our sinnes, that thou maist forget them, and let our sorrow here preuent the sorrow to come.

We are made like thee, let not flesh and blood turne the Image of God, to the Image of Satan. Our foes are thy foes, let not thine enemies preuaile against thee, to take vs from thee, but make thy Word vnto vs like the Starre which led vnto Christ; make thy benefits, like the Piller which brought to the Land of Promise; make thy Crosse, like the Messenger, which compelled Guests vnto the Ban-

A devout Prayer.

Banquet, that we may walke before men like examples, and alway looke vpon thy Sonne, how he would speake and doe, before we speake or doe any thing.

Keepe vs in the feare of thy Maiesty, that we may make conscience of all that we doe, and that we may count no sin small; but leauue our lying, and swearing, and surfetting, and coueting, and boasting, and flaunting, and inordinate gamming, and wanton sporting, because they draw vs to other sinnes, and are forbidden as straightly as others.

Let not our hearts at any time be so dazeled, but that in all temptatioes, we may discerne betweene good & euill, betweene right & wrong, betweene truth and error: And

C₂ that

that we may iudge of all things
as they are , and not as they
seeme to be. Let our mindes
be alwaies so occupied , that
we may learne something, out
of every thing , and vse all
those creatures, as meanes and
helpes prepared for vs to serue
thee. Let our affections grow
so toward one another, that we
may loue thee, as much for the
prosperity of others , as if it
were our owne.

Let our Faith, & Loue, and
Praier, be alway so ready to
goe unto thee , for our helpe,
that in sickenesse we may finde
patience, in prison wee may
finde ioy, in pouerty wee may
finde contentment, and in all
troubles wee may finde hope.
Turne all our ioyes to the ioy
of the holy Ghost , and all our
peace to the peace of consci-
ence ,

A devoun Prayer.

ence, and all our feares to the
feare of finne ; that we may
loue righteousnesse , with as
great good will , as euer we
loued wickednesse ; and goe
before others in thankefulnesse
towards thee , as farre as thou
goest in mercy towards vs be-
fore them, taking all that thou
sendest , as a gift , and leauing
our pleasures , before they
leau vs, that our time to come,
may be a repentance of the
time past, thinking alwaies of
the ioyes of Heauen, the paines
of hell, our own death , and the
death of thy Sonne forvs.

Lord , we are vnworthy to
aske any thing for our selues ,
yet thy fauour hath preferred
vs to be petitioners for others ;
Therefore we beseech thee to
heare vs for them , and them
for vs , and thy Sonne for all .

Blesse

Blesse thy vniuersall Church
with truth, and peace, and thy
holy discipline. Strengthen
all them which suffer for thy
cause, & let them see the Spi-
rit of Comfort comming to-
wards them , as thy Angels
came to thy Son when he was
hungry.

Be mercifull vnto all those
which lye in anguish of con-
science , for remorce of their
sins : as thou hast made them
examples , so teach vs to take
example by them , that wee
may looke vpon thy Gospell,
to keepe vs from despaire, and
vpon thy Law , to keepe vs
from presumption.

Haue mercy vpon this sin-
full Land , which is sicke of
long prosperity: let not thy
blessings rise vp against vs , but
endue vs with grace , as thou
hast

A devout Prayer.

hast with riches, that we may
goe before other Nations in
Religion, as wee goe before
them in plenty.

Giue vs such hearts as thy
seruants should haue, that thy
will may be our will, that thy
Law may be our Law, and that
wee may seeke thy Kingdome
in thy Kingdome.

Giue vnto our King an vn-
derstanding heart, vnto his
Counsailers, the Spirit of
Counsell, vnto all Judges, the
Spirit of judgement, vnto thy
Ministers the Spirit of Do-
ctrine, vnto the people the
Spirit of obedience, that wee
may all retaine that commu-
nion here, that wee may enjoy
the Communion of Saints
hereafter.

FINIS.